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THE CHARIOT WHEELS MOVE.

ANTOINETTE DOOLITTLE.

Was there ever a time in the world's history of which we have knowledge, when the banner of truth was so unfurled and borne along the highway of progression, as it is at the present? Thinking minds are awake, and not only keep pace with the onward march of events as they transpire, but are making diligent search for keys to unlock the doors which will open the treasures of greater scientific knowledge, for the expansion of natural philosophy, and spiritual unfoldment. And with marked avidity they come forward armed with the strength and courage of the lion,—if not with the gentleness of the lamb—to meet in open combat the fallacies of the past, with newly revealed truths of the present, and prophecies of the yet to come.

Do we not, in a degree, see in this the fulfillment of the vision of the prophet, who saw the "four living creatures" bearing the "likeness of a man"—the progressive spirit—resting not from their labors day nor night but rolling on the wheels of their chariot, turning neither to the right nor left, but in one straight forward course breaking down barriers

to make a way for the reign of the Prince of Peace?

Sectarian bigotry, false creeds and dogmas, have ruled, and blocked the way of Science and Religion down through the ages. Life-giving, effective agencies have also been slowly, but surely at work, growing stronger and more forcible, weakening the walls of the citadel of false theologies, until a tidal wave is now sweeping over christendom, which threatens to undermine the foundation of the old heavens, and extinguish the fires of their terrible hells. Does not this betoken a better state of things? May we not hope that the time is nearing when God will begin to build His city with foundations firmly laid and so deeply rooted in principles of truth, that nothing can move them?

While Science is doing a marvelous work, through mortal agency, revealing hidden forces in material things—touching the earth-life—it is evident that spirits from the *Resurrection* spheres are also doing a great work. Natural, external things, have their time and place; but should not be suffered to occupy the whole ground and take possession of the

interests of soul and body. The life germs that are inherent in every human soul, are offshoots from the great Tree in the eternal realm of spirit life, whose leaves never wither, and whose roots never decay. By expansion and growth, the beautiful branches of a tree stretch upward into the sun-light; even so will living, conscious beings wend their way to higher spheres of thought and action, and form a joint relation to the first Cause of all intelligences.

The great question that arises at the present time is: What relation do we hold to our fellow beings, and how shall we form a strong bond that will unite us in one common brotherhood and sisterhood? When we are willing to work unselfishly in the cause of humanity, and base all our acts of life upon true principles, *that* question will not be difficult to solve. To accomplish this desired result, we need a heavenly baptism from celestial spheres of light and life divine.

Infidelity has reared strong castles in what is called Christian America, and its subjects have fortified themselves against a hireling priesthood, or any messenger who would approach them with blood-stained creeds. They look into the popular churches of the day, and see a hydra-headed monster, whose component parts, are Sensuality, Avarice, Monopoly and Intemperance, sitting in what are styled the temples of God; and reasoning logically they ask, "What better is a sinning Christian, than one who makes no profession of piety, and commits the same sins? Of what value is a profession?" They turn with disgust from empty creeds and false pretensions! And yet they may feel a strong love for truth, and reverence virtue wherever

manifest, whether in Jew, or in Greek.

The world will never be redeemed by mere belief in any code of laws, or formula of doctrine. The hope of the race lies in a living faith in God who is able to save *from sin*, all who are willing to be thus saved: not by merely believing, but *doing* what is just and right.

We need inspirational power a constant intromission of divine essence or endowment from the Infinite; a faith that requires correlative works. We may run to and fro in the land, and speak as with tongues of angels, and cry "lo here, and lo there," if we do not seal our testimony with righteous works, it will avail little—be like clouds in the horizon that appear and give promise of rain when the earth is parched, then disappear without sending forth the expected shower to revive vegetation.

Truth and Justice must form the basis of a christian character. Upon that basis we may rest the lever that will move the world. The power of Love, outwrought—actualized—in deeds of charity, and obedience to the behests of conscience and divine laws, will inspire confidence God-ward; and fit us to be ministers to others, and to bear the ensign of peace and salvation. Literary attainments, and intellectual endowments, often fail of supplying the *soul* needs, or of giving a thorough idea of the spirit of the age in which we live,—the causes which produce certain effects—and the necessary agencies to remove those causes, and change conditions for the better.

Light will comprehend, and disperse darkness. Therefore, let us pray that God's angels may visit us, bearing shining lamps to this sin-darkened earth, re-

vealing the sin of Sensuality, which is the parent of Intemperance: *that* evil alone, now causes untold misery in human society as the tears of many mothers, who are thereby bereft of the comforts of life; and as homeless, breadless children, will attest. Intemperance has become so formidable, that it baffles law, and human effort is unable to cope with it. It lifts its head high; and the conquering armies from the inner worlds are needed to strike a deadly blow.

Carnal weapons will never accomplish the much needed work; spiritual agencies must be employed. To this end many earnest inspirational prayers from warm hearted humanitarians have ascended, in public and in private, that the inebriate's cup may be numbered among the things that were, and the dissolute be reclaimed from the demon master, and made free.

Mt. Lebanon, N. Y.

ANSWERED PRAYER.

JANE CORNELL.

"Him that cometh unto me I will in no wise cast out." "Now weary with straying, O Lord I am praying For guidance and strength, that I at length May safely reach home. The world now forsaking my cross humbly taking O Father I come. But nature uprising with power surprising My way doth impede, and shows me the need Of seeking thy grace. O Father relieve me, in mercy receive me, And show me thy face. O Lord art thou heeding the voice of my pleading, My soul's earnest cry, that thou wilt draw nigh To succor and bless? For the power of sin and the traitors within Do sorely oppress. O Savior attend me, in pity befriend me O lend me thine aid, lest I be dismayed And courage I lack. And tremblingly quail, or through weakness fall The foe to beat back.

My sure refuge thou art, and I ne'er will depart From the foot of the throne, till thou shalt make known Thou hearest my prayer.

My cause still repeating, thy mercy entreating, I will not despair.

O soul shout for gladness! Arise from thy sadness! And humbly rejoice, for a still small voice Whispers low to my heart, God's promise is sure, and will ever endure; In peace now depart.

O blessed assurance of thy love's endurance! To this promise tender I now do surrender All lingering doubt. [made free "They who come unto me and through Christ are I will not cast out." *Shakers, N. Y.*

"THE GOOD TIME COMING." NO. 1.

WM. H. BUSSELL.

The faculties of prevision and prophecy, like those of vision and ordinary speech, are common to mankind. But the former, like the other intellectual faculties, are not universally developed. The sensuous faculties manifest themselves early because of early necessities. In the Divine economy, the internal powers are developed, from age to age, in accordance with the exigencies of the age.

Prevision has to do with events and not with the forms of things. But because foresight, like the external sight, naturally demands forms to be presented to it, future events are represented under various forms called symbols and figures. "Coming events cast their shadow before."

Symbols need interpretation to most minds; what they are intended to represent does not readily occur to all. For this reason sceptical persons are inclined to reject all prevision and prophecy as the views and utterances of minds demented. A Voltaire requires no better subjects upon which to exercise his wit and ridicule; and the mere matter-of-fact scientist is content to remit all such

things to the realms of fancy. Laughter is a good thing in itself—it makes the heart merry; it is often effectual also in banishing errors and superstitions that cling to some minds in spite of all reason.

Absolute truth is needed by all, even though it should confound all previous conceptions. But ridicule and sarcasm are not good substitutes for truth, though they may be used as weapons to combat error. They cherish self conceit, while truth gives "quietness and assurance forever."

Truth is eternal and immutable; its semblance is many-shaped but perishable. The phantoms that have borne the name of truth have not been confined to the fancy realms of the romancer; not a few of them have occupied the fields that theological and scientific minds would have had us believe contained only the messengers of light. So has it been all along the past ages; so is it still; and so is it likely to be for ages yet to come.

But, in the beautiful language of Bryant—

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies amid his worshipers."

Actually, however, truth has never been "crushed to earth." Individuals holding a truth may pass from earth compelled by violent hands, but truth itself continues to gain ground. Very gloomy pictures have been drawn by certain ecclesiastical limners of what they have styled the "dark ages," that is, the centuries that intervened between the days of Jesus Christ and his early church and the present time. But the student of history discovers no greater

mental or moral darkness in those, than in the ages preceding.

He may be disappointed that the beautiful, heaven-descended precepts uttered by Jesus should have had no greater influence upon the minds of the many thousands that professed them during all those centuries; but that they did not gradually work and are not still working out a better state of things than previously existed in the parts of the earth where they were promulgated is by no means true. The leaven may have operated slowly, but it did not cease to work.

Our modern writers are accustomed to style the present age *enlightened*; but centuries hence, in view of the many wars between *christian* nations of the present age, and the numerous hostile sects into which the professing disciples of Jesus are divided, the present may be classed with the former "dark ages."

It is the province of the seer to look into the future so as to be able to present to other minds the glowing pictures that entrance his own. It is his province also to view "the pillar of cloud by day and of fire by night," by which Divine Providence has guided the people through the wilderness of the past up to the present promised land, and which is to lead them forward to a still "better country." The successes of the past are an encouragement for the future.

Groveland, N. Y.

CLARK'S COMMENTS.

"For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.

But ye are departed out of the way;

ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts.

Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law." Malachi, ii: 7, 9.

Therefore have I also made you contemptible. "The people despised you because they saw that you acted contrary to your functions. This has happened repeatedly since to several classes of priests. Not maintaining, by *purity of life* and *soundness of doctrine*, the dignity of the ministerial function, they became contemptible before the people: their meagre preaching was disregarded, and their persons at last cast out as a general loathing to the universe! See what happened to the truly abominable priesthood of France and Rome, 1796—8. They were the *sole cause* of that *infidelity*, that brought about the Revolution. They are now partially restored; and are endeavoring to supply by *grime*, *paltry superstition*, and *jesuitical cunning* what they want in *purity of morals*, *soundness of doctrine*, and *unction from God*.

They must mend or look for another revolution. Mankind will no longer put up with the *chaff* of puerile and fanatical ceremonies, in place of the *wheat* of God's word and worship."

This commentary was written many years ago. How true it has proved according to subsequent history! What an overthrow has taken place in Rome since then, what commotions in the old homes of Christendom! They are literally passing away. New heavens are creating to occupy their place and the end is not yet. We still look for new heavens and a new earth wherein shall dwell righteousness.

F. W. EVANS.

INDIANS. No. 7.

JAMES S. PRESCOTT.

HUMAN RIGHTS:—In the conquest of Canada by the English, the French had so much regard for the rights of the Indians, *they* had missionary labors among them and had made considerable progress in Agriculture, Mechanic Arts, &c. and being unwilling to lose what had been gained, *they* made the Indian question a *speciality* in that day.

In their treaty of peace with the English it was stipulated and agreed upon by both parties, that the rights of the Indians should be respected that they should be made equal before the law with the white man, that they should be protected in their rights, the same as all other English subjects. This was accepted and ratified by the King of England, and he made it a permanent institution—an everlasting covenant.

He issued the following order to all the governors in the colonies more than 100 years ago. "Forasmuch as most of our colonies do border upon the Indians, and peace is not to be expected without due observance and preservation of justice to them, you are, in our name, to command all Governors, that they at no time give any just provocation to any of the said Indians that are at peace with us."

Here we have the fundamental law of *human rights*, clearly set forth and established in behalf of the Indians, by the Government of England remaining in full force in Canada to this day. This may be one reason why the Canadians have no war with the Indians. The following is the closing of the spirit communication from TECUMWEGA:

"There is another all important sub-

ject I wish to speak of. The GREAT SPIRIT designed from the foundation of the world to establish two orders of people on the earth—a natural order and a spiritual order—but the GREAT SPIRIT designed that these should be accomplished through a series of evolutions and progressive movements in the religious elements. Already it has begun to dawn on the earth. You see some of its golden fruits and shining examples in your midst. You will do well to copy after them.

I highly recommend this spiritual order to my *red* brethren, and in a special manner to those within the jurisdiction of the United States, as they will be more suitably prepared for this work than those in the far west, who are as yet unknown to the white man.

As it has taken ages to lay the foundation of this glorious work now begun, so it will take ages of the future before it arrives to its meridian height of glory. In that day man will be governed by principle, and led and guided by the law of love and kindness.

Before the MILLENNIUM can shine in its full brightness, all wars, contention, strife, bitter animosities, thefts, and robberies, will have to be entirely done away. In that day if a man is found guilty of violating the strict laws of nature, it will be considered as much of a crime as murder is at the present day. Then will universal brotherhood throughout christendom, that the white man has so long looked and prayed for take place. In that day the word *heathen* will not be known on the earth, for every one will have knowledge of the mind and will of the GREAT SPIRIT. Marvel not at these words of mine because they come from an Indian spirit, for the

GREAT SPIRIT has called me to be a prophet, though there are Indian spirits far superior to me.

Many truths I could tell you about the Spirit World, and even Planets much larger than yours, but a few at present must suffice: There are Planets inhabited by a race of beings far more intelligent than the inhabitants of your sphere. They have already arrived at the great MILLENNIUM you are looking for, although not so far advanced as the inhabitants of spirit life.

The progress of man's eternal existence is beyond the comprehension of the most learned in your sphere. Many solemn and eternal truths might be spoken, but I must now close.

I love the white man, and own him as my Brother, although he has abused the Indian.

So, kindly farewell, in love.

Your Indian Brother,

TECUMWEGA."

North Union Ohio.

THE GOOD, THE TRUE, THE BEAUTIFUL.

O. PRENTISS.

The ancient Greeks, who did much to lift humanity from its primeval barbarism, found it all the way an up grade. Hence this Motto—*Chalepa ta Kala*—in our language The Good, the True, the Beautiful are difficult of attainment.

The gospel of our blessed Mother Ann, with the Order established by Father Joseph and Mother Lucy and ably sustained by their devoted successors, enables us to give practical demonstration of the fact, that the Good, the True, the Beautiful are *attainable*. We see it cropping out in our dear Gospel Relations. And in proportion as we have an eye for the beautiful, become dematerialized in our soul states—all earthly influences left behind—we behold The Good, the True, the Beautiful—nothing less.

Mt. Lebanon, N. Y.

THE LABOR QUESTION.

The Millionaire and the Republic.

DANIEL FRASER.

As citizens of this republic, we have several grave problems to solve in reference to its perpetuity. The effect of our system of finance, including usury, (one per cent is usury,) on the creation of crime, requires serious attention. When the farmers as a body, invest elsewhere than in their farms, trouble is not far off. The existence, and the rapid rise of so many millionaires in our midst, is anomalous with the logic of a republic; in the nature of things they are the offspring of wrong conditions, and are clothed with power not compatible with the general good. At their will, they can vitiate the sources of law and justice; and when it suits their interests, can change commercial values, and tax consumers, as the monarchs of the old world do their subjects.

The relation of the employer and the employed, increasingly presses itself on public notice. The late existence of slavery was only a labor question. The idea that moral agents, citizens of a republic, should be left by thousands, or even a single citizen, in the hands of millionaires, or companies of capitalists, the latter parties being in possession of the enormous productive energies of our times, and the former to do their will—glut the markets to repletion; and then suffer destitution from the very abundance they have created—thrown out of employment, on to the labor market as a commodity! is an astounding crime against the republic.

That a moral agent, responsible to his own knowledge of right, to the Supreme

Being, to his fellow-citizens, and to all the demands of the republic, should be left to compete with iron, steam, and steel, in the hands of these parties, is atrocious—is the hugest crime of the nineteenth century. Just as sure as the labor question at the South was met, so surely will the labor question at the North, press to be adjusted. If not adjusted, then the great republic—the hope of humanity—will prove a failure; which I think cannot be. Our brethren of the late slave States would not listen to words of wisdom. Their persistence in wrong culminated; then He, who governs the moral universe by law, as He does the material one, met them in their own paths, broke the yoke of bondage, and buried that form of human vassalage, beneath the dead bodies of the oppressor, and with the havoc of war, destroyed their ill-gotten property.

Is there not a lesson here for us at the North? This ever-pressing and momentous subject, if not settled in wisdom, may be solved as was that of slave labor, in awful convulsions, dire calamities, and fearful destruction. With me, it is a matter of deep concern, that the conditions of all the citizens of our loved republic, should be favorable to its perpetuity. Would it not be well for those who have statesmen's hearts, who feel the approaching future, to take steps in gentle ways and manner, and teach us how to secure a healthful distribution of all the products of labor, and thus avert impending evil? Have we not one common Father? Why should not the blessings of civilization be as equally distributed as the rain which falls alike on all? Are not the accumulations of wealth the fruits of modern civilization? If so, is it morally wholesome that it should be

left to accumulate at some points to fester into extravagance, and be withdrawn from others, causing want, discontent, degradation and crime? Would it not be well for every producer to have an interest in the fruit of his labor as has the employer, and so cease to be virtually a slave?

Is it ever taken into consideration, that the domestic surroundings of men of wealth today, exceed those of princes of the fifteenth century? while in this day, the surroundings of the poor are in many, very many cases destructive of health and life, and the means of living as limited nearly, and more uncertain than of that century? Again, the wealth alluded to, is the outcome of the intellectual labor, not of a class, but of society. Therefore, the enormously productive energies of mechanical and chemical appliances belong of right to all. They should be assistants, not competitors with moral agents as is now the case.

The ancients founded their republics under the light of other ideas than those of our day. The peculiar relation of families to one another, and the existence of a lower stratum of families in their societies, who had neither a hearth, altar nor priest; and of course, had no religious nor political position, necessarily caused great difficulties. When these occurred, there was no way to settle them but by overpowering the ruling families. Hence to maintain social equilibrium, from time to time, those who had amassed much land, were either killed, or driven off, and the land divided.

In the histories of these republics, when favorable aspects presented themselves, no doubt their profoundest think-

ers favored a somewhat just distribution of the land—and approximation toward Jewish equality. Land being the source of human sustenance, of social and judicial equality; and a regulator of the exchange, and values of commercial equivalents; to insure perpetuity to modern republics every citizen should be a landholder, or have access to land at all times.

To buy and sell land, as we do a manufactured commodity, is to make those who cannot buy it, a commodity also; and is the veriest opposite of the idea of loving the neighbor as we do self. The Jewish idea was an approximation to Christianity—"the land could not be sold for ever;" only to the Jubilee. Under Christian ideas, land can neither be bought nor sold. To do so, is to make servants—slaves of our brethren.

Kossuth remarked, "The Christian nation is not yet." Therefore we have troubles enough, and more, and worse in prospect. The earth is the Lord's not man's. The mission of this republic is *justice to all*; and is identical with Christian ideas and sentiments. Were the sages of antiquity to appear now, would they not congratulate us, "that we were free from the demoralizing influences which bound them as with iron bands? With them, families with their gods and priests, were little worlds in themselves. Each family and its gods, were isolated from, if not antagonistic to, all other families and their gods; and in their wars sought the destruction of both.

That now, we had the glorious opportunity to accept the human family as a unit, and to have no god but our Father who is in Heaven—who has given to all his children alike, the surface of this planet for their sustenance, as he has

given the air we so freely breathe." And further, they could say, "That to lend upon interest, is to tax poverty; creates false conditions in society; is contrary to the feeling of benevolence, and to all the higher attributes of our being; and repellent of the injunction of Him whom we profess to pattern after—lend, hoping for nothing again."

Can it be said that the foregoing is impracticable? Did not the founders of this republic, through many sufferings, bequeath to us a social compact organically just? Having such magnificent opportunities, shall we fail to render it so? Nay, let us advance a step, be more than just—be beneficent; then it will be easy to be just. The time has indeed arriven for nations and individuals to manifest to each other a divine humanity—to breathe forth into practicability the inspiration of our loved neighbor, Emerson :

"And each shall care for other,
And each to each shall bend,
To the poor a noble brother,
To the good an equal friend."

Form Committees. The ballot is in your hand. Put this matter through. Work cordially with all classes.

Mt. Lebanon, N. Y.

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CHRIST'S MESSAGES.

While musing on that wondrous love,
Leading the Savior from above,
Yearning o'er man in sin's abyss,
Giving e'en life, to save from this;

A form stood near, whose garment bright
Seemed woven as of holy light;
Saying in tender tones, and sweet,
"Would ye follow the Master's feet?"

"If His disciple ye would be,
And would from sin thy soul set free,
Ponder the words the Master spake,
Who follows me, his cross must take.

"Seek ye to enter at the gate?
The way is narrow, plain, and straight
Which leadeth to eternal life,
But few who seek, endure the strife.

"Secure not treasures upon earth,
Lest moth and rust corrupt their worth;
Let heavenly riches be your care,—
The heart is where its treasures are.

"Freely my gifts ye have received,
Freely give ye to those who need;
The cup of water in my name,
Shall its reward of blessing claim.

"Keep pure thy heart and clean thy hands,
Keep, if ye love me, my commands;
When heavy-laden and oppressed,
Come unto me, I'll give you rest.

"Suffer the little ones to come,
The Father's love hath ample room;
And in my kingdom ye must be
Like babes, in spotless purity.

And lest ye in temptation stray,
I bid you always watch and pray;
For, willing tho' the spirit be,
Thy strength is weakness—trust in me.

"Let not your heart sore troubled be
Believe in God,—believe in me.
My Father's house hath mansions fair,
That where I am ye may be there."

Then stretching forth a wounded hand,
"Whither thou goest by sea or land,
My peace be with thee to control
The raging conflicts of thy soul."

Folding his robe of dazzling light,
The glorious form was lost to sight,
Though as by evening breezes borne
Came echoing words, the sweetest known —

"I will not leave you comfortless,
For often shall my presence bless.
Continue steadfast in my love,
And thus my loyal servant prove."

As deepening shadows gathered round,
My spirit knew a peace profound,
And joyfully the truth confessed—
Jesus himself had been my guest!

Enfield, N. H.

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"My brother," said the clergyman, "do you feel charitably inclined this winter?" "Well, yes, if it don't cost anything," was the answer.

Our Universal Parent—
FATHER AND MOTHER GOD.

CHAUNCY DIBBLE.

Why do men ransack the whole realm of language for words to describe Deity? Does not the term Parent convey the simple idea of the relation which God sustains to his creatures?

And while we stretch our senses aloft to scan his attributes, should we overlook the divinity in the innumerable grades of intelligences through whose instrumentality is imparted light and life from superiors to inferiors?

While omnipotence, omnipresence and infinity are incomprehensible terms when applied to one personal being, yet through the agency of myriads of beings endowed with divine attributes, qualified and authorized to supervise the great arena of material things in their construction and moral government is not the Divine Parent ever present with them, all powerful; infinite in wisdom and full of tender mercies?

In this innumerable family of the beneficent Father and Mother—this immense chain of countless agencies, endowed from the source of Wisdom, is not man included?

With that parental authority which prevails through all the descending grades from the fountain of love to the lowest germ of humanity, will any form of political government compare?

Can we contract our ideas to a sectarian God?

Do we prefer to believe that the Author of all things is such an exclusive, passionate, partial egotist as some have described?

Think you that eternity past wa

blank, until this orb was formed from nothing?

Were not Angels without number, old in existence before this Earth grew?

Did not the Universe teem with life and intelligence, time past inconceivable? May we not look up through these intelligences to an intelligent God?

In those who are clothed with Godlike virtues can we not behold a portion of this image?

Shakers, N. Y.

Reminiscences of a Practical Life.

ABIGAIL CROSMAN.

I love to read from the pages of the MANIFESTO, the language of pure spirits, and witness thereby the spiritual growth of elevated minds, devoted to the support of our sacred cause. Most gratefully would I greet *all*, who have contributed in any way to aid the mission of our little MANIFESTO; which, though at present the number who hail its truths as the harbinger of peace is few; still, its banner waves in the breezes of victory, bearing the inscription, "onward upward," inviting all who will, to seek the joys of an angel life.

While reading the articles, under the title of, "*what shall I do to be a Shaker!*" reflections cited me back to the day when this question first agitated my youthful mind; and though nearly sixty years since, I now ask myself the question, "*What have I done to honor a Shaker life!*" I learned from the New Testament that but few were willing to practice the selfdenials which Jesus required of his followers then; and now through the second advent of his spirit, a still greater sacrifice is required or we realize the painful reality "*Ye cannot be my disciples!*"

But how could I know that this redeeming power was vested alone in Shakerism? Should I turn away sorrowfully, cowardly, shrinking from the cross because of the inscription, "*Sell all that thou hast!*"

Not so; the confidence received in his promises by those who sought him early; also the parental call, to "choose this day whom I would serve," awakened my conscience and placed before my spiritual vision joys of a higher life.

I was born Nov. 9, 1807, and when ten years of age my parents joined the Society of Shakers at Mt. Lebanon, N. Y. with whom I lived until the age of fifteen when by my own request, I was admitted as a member, leaving their parental roof, to enter the community of spiritual brothers and sisters. At this period I became sensible that thus far I had been guided by the choice of my parents, not by my own; this caused me to investigate, both the principles and practices of those claiming membership; and to compare the same with other professors of christianity. In this my exertions were earnest; desiring if possible to find a religion elsewhere requiring less sacrifice, and giving as much assurance of salvation.

But the tree being known by its fruit, my hopes were blighted, finding as I did, precepts and examples at variance, and their interest for each other veiled in selfishness. These reflections, caused in my youthful mind heavy struggles. But the bright star of practical christianity—the embodiment of truth, honesty and purity of life—illumined my pathway, convincing me beyond a doubt, that the selfdenials practiced by *true Shakers* were the same as Jesus and his disciples engaged in when upon earth, and these had commenced the new era made manifest in his own words, Mark 12: 25. Thus, I found that to be in reality a follower of Christ, I must become resurrected above all worldly habits and practices, even as he was.

No one however useful or talented, is allowed the right of membership, while violating in word or act their godly profession. Neither are leaders in society allowed extra privileges for indolence or selfishness; but share in hand and heart the servitude, burdens and blessings of their brethren and sisters.

I love a Shaker life, having proved its merits for sixty years; and although it requires a full consecration of time and ser-

vices, to our unselfish cause, I have fully realized the Saviour's promised reward; nor could I deviate from this path of rectitude, without grieving the inward monitor—conscience—which like the guardian angel, watcheth with delight the soul devoted to purity.

I wonder if my readers could explain to me the cause of certain excuses made to Jesus, Luke 14: 18, especially the last excuse there mentioned? Why does *that* relation if it is the will of God, debar any from enjoying the greater blessing? Why not increase the joy by taking the *wife* along? He did not say, "I have a sister and cannot come." We say, if you have a wife or husband, invite them to come and share the universal love of kind brothers and sisters, living nearly as possible like the angels, who "neither marry nor are given in marriage."

When young I found in my heart strong desires for selfish pleasures; but I also wanted to be a christian; and in this condition I prayed earnestly to be guided by the light of truth. Thus it is, today I have the pleasing assurance, that, by the light of truth, and the testimony of the spirit, I have been led through a life of purity in the way our blessed Saviour made manifest, and am now able to enjoy in a measure the fruits of the higher life.

Groveland, N. Y.

DURABLE RICHES.

Having completed three score and ten years the tenth of September I felt anxious to bless the MANIFESTO, its Editor, Publisher and every contributor, with a few lines of cheer; for I read every number and feel really benefited thereby.—RHODA BLAKE.

Look not in the earth for treasures that are hidden from "the wise and prudent," but strive to form by daily watchfulness and care a kingdom of uprightness within, that will make home lovely and life happy; give the feelings energy, with an increasing desire to do good; this strife is noble. Goodness elevates the mind, and gives us personally a lofty

idea of true dignity. We must reap and garner with all the intelligence of our souls, the riches which will endure and furnish ourselves with excellent endowments that we may have these to bestow on the needy; and as it were, unseemingly shed beauty, sublimity and happiness through all the varied scenes of life; for durable treasures will never fail while earthly riches will perish.

I often reflect upon the vision of Judge Edmonds, where he saw the miser gathering and laying up riches by his side: "at length he turned to his piled up cherished treasure, and found that it was all gone, he threw himself in despair prostrate upon this useless *emblem* of his wealth, and howled wildly in the madness of his disappointed cupidity." It was all left behind and nothing but a ferocious desire remained.

While our hands are employed caring for the wants of the body, our hearts must be expanding in the free elasticity of spiritual elements; and we must draw from the depths of the Infinite that inspiration which will lead us on to new glories, new manifestations of the durable riches, that are attainable and which it is our heavenly Father's pleasure to give mankind—those treasures of knowledge which will raise them to a state of exaltation, spiritually and intellectually, and give evidences of substantial truth that can never die.

Mt. Lebanon, N. Y.

The New Testament, being written at a much later period, evinces the greater intelligence of its writers. But its Heaven and Hell; its Divinity of Jesus, and personal Devil; its vicarious Atonement, Miracles, Resurrection and Judgment Day, are disappearing before the grander conceptions which the scholarship of the present century is teaching.—*Duluth Tribune.*

THE SHAKER MANIFESTO.

SOME PLAIN ANSWERS.

From many plain questions, concerning "The Shakers" received by us, we are led to feel surprised that simple Shaker life is not better understood by the masses! We would make some plain answers: There was a time when Shakerism endured the *sobriquet* of "disguised impurity" as charged by the prejudiced. Now, when it is privileged to enjoy the notoriety of unchallenged purity, the conclusion is arrived at by some, that the Shakers "must be very weak to be so very good!" Thanks to God for such weakness. The questions, whether our system is not unnatural, and would soon depopulate the world, are very *natural*, and just as *unspiritual* and untrue. The fact that "all could not receive this saying," of Jesus, is no truer than that only a few "are able" to be Shakers; and so few, that there can be no noticeable diminution of population as a consequence, however much we might wish such action of the few, would tend to an improvement of the race by those who are not able to be Christians. One person asks: "Has God made a mistake in the institutes of nature?" We think not; nor in his more valuable instructions of the Spirit to "come up and live the life of Christ." We state it as simply impossible for generative or flesh-loving men and women to live the Christ life; and if Christ's life is best, and we deem it so, then the grosser use of "the institutes of nature" must be denied for *better* uses in communal, christian relations. Let those knowing no better use for

the propagative institutes, use them according to the highest conceptions of right, for the productions of only sound minds and healthy bodies—and none others have any right to be conceived nor born—then, and then only will God be honored by reproductions of humanity, and honored then, only on man's *animal* plane of existence. But the rule now is, scarcely without exception, that "the likeness" of God is dishonored through unlawful indulgences, and Nature's commonest cry is: "I never knew you!" The Shakers instead of decrying matrimony or reproductions admit that these should be lawful, earthly felicities—very earthly—not heavenly practices. If there were nothing higher nor better than these practices, then, we the Shakers, would engage in them; but who is ready to blame us for choosing a life so superior to the married, propagative sphere, as to find no comparison in happiness, even amid "ecstatic courtships"—whatever these may be?

We grant that marriage and its consequences are honorable and legitimate in their place; but we as readily and positively assert, that there is nothing of "the higher life" in them; and in the degree that "thy will be done on earth" is consummated here "as it is in heaven," we opine that it will appear to many clouded minds, that in heaven the angels do not engage in such earthly felicities. If we can be fashioned after Angelic Construction now, who has any right to object?

Now, we will be honest, very honest in saying, that we are anxious that those who "cannot receive" full Christianity into their life practices, but will live like "the children of this world," shall so engage their institutes of nature "as di-

rected by the laws of Moses;" for by so doing, they aid largely in the cumulation of Shaker material! The laws of nature kept as they should be, even regarding "the population question," and Shakerism is assured a populous and flourishing institution!

Our correspondents, and others, must stop urging reforms in sexual indulgences, if they have any objections to the growth of *our* institutions.

There are many who are living, or striving to live "humble," married lives; but to call such lives *christian*, is a misrepresentation of, or insult to the Angels "in heaven" for whose practices we pray, or pretend to pray "to be done on earth," and from whence Christianity was derived! Christianity introduced as a superior relationship, *brethren and sisters in Christ*.

We would ask where there is any contiguity between such relationship and husbands and wives? According to the language of nature such admixture would be incestuous and unholy! And so far from being a *christian* institution, we would ask wherein Jesus ever accepted it as such, either in his life or testimony, or when any of his disciples ever had his union in so doing?

As a *civil* institution, marriage is righteous; as a *christian* institution it is a misnomer and unrighteous. Marriage should people the earth; Celibacy peoples the heavens, wherever these may be; and regardless of any objections these stand unalterably true. Exchanging marriage for celibate relationship, paves the way for *common property* relations; and for *peace* eternal.

All contentions and wars have their origin in the selfishness of the flesh—for land, women, or else. Do away

with the spirit of MINE, and the dawn of peace begins immediately; happier homes will result, and grinders of the faces of the poor need not tremble because of so-called communists, who are only attempting to equalize the good things of this life unevenly shared by ungodly, unbrotherly monopolists.

Shakerism would open a peaceable arbitrament for all who would live above contentions. It would make all equal sharers of burdens and blessings in this life; bring down the mountains of selfishness; lift up the valleys of poverty and degradation; while the strong and superior would say and act towards the weak: "I am your brother."

How far are we from such a condition now? Just as far, as we are away from the simplest Christianity; and we hold that while marriage, private property, war, politics, etc. are right among the earthly and earthy; there is a superior call for "all who are able to live it," to come up to the plane whereon Jesus stood—resurrected above marriage, sensual loves and lusts; private property and war—and thus realize that true Shakerism and radical Christianity are identical; and these are "the power of God unto fuller salvation" than any thing else ever known.

ANN LEE.

Her work, her People, and their Critics.

Sizik Paper.

When in 1620 the Puritans found a refuge in this country—when Massachusetts assured them immunity from the horrid persecutions they had suffered for their faith in the Mother country—none could then have thought, that they would, a few years after, engage in similar or worse persecutions upon unre-

sisting Quakers and Shakers! But, while the name of *Puritan*, unsullied by the record of whippings, brandings, hangings and burnings, of those as "earnest for the faith" as they ever had been, would be a glorious affix for any people, history sanctions the assertion, that *Puritan* as really means a holy horror, as the term Sioux means treachery!

While Ann Lee and company remained in Massachusetts, preaching to and saving souls, and apparently in the measure in which they were successful in these, they were most barbarously assaulted by the descendants of the Puritans. We are loth to present a lengthy chapter of these horrors, but will name a few cases of outrage upon these unoffending Shakers by the holy horror Puritans:

While yet at Harvard, in the Square House, mobs assembled armed with clubs, and ordered the Shakers to leave the place. The Shakers were engaged in worship. Some of the mob rushed in, and seizing Daniel Wood, and in passing him violently through a door, burst a blood vessel, causing consternation among themselves, at which they then retired. Soon after a mob of two hundred men again assembled; finding the Believers at worship and on their knees in prayer, they rushed in upon both brethren and sisters, and beginning with Richard Treat who was nearest the door, they seized him by the throat and delivered him to the company remaining outside. The report goes on to say:

"Thus they seized one after another, some by their collars, others by their throats, still others by the hair of their heads, and dragged them outside. In this manner the brethren and sisters were all seized indiscriminately, without any resistance on their part, and dragged out with as little humanity as ravenous wolves would drag out harmless sheep. None but devils incarnate could be so far divested of the feelings of common humanity as were those engaged in this horrid transaction."

They were now surrounded by the mob, beaten, and ordered to march. Some attempted to plead for mercy and consideration, but were immediately struck on their mouths with clubs. Some were aged and infirm and could not travel as fast as their drivers

wished, when their pace was quickened by the strokes of whips! After driving the Believers for three miles, they halted: "Now," said the leader, "we will have a little diversion." Seizing on one of the brethren, they made him disrobe for a whipping. He obeyed; and kneeling, quoted: "Be of good cheer, brethren, for it is your Heavenly Father's good pleasure to give you the kingdom;" and while yet speaking, and before any were ordered to attack him, one ruffian struck him several blows with his whip; at this, another of the brethren jumped on to the back of the kneeling brother, which act was followed by a most brutal attack upon both, with clubs, canes and whips. The mob now had their hands full; for each of the brethren seemed determined to save the other from the strokes, which fell fast and heavy.

One of the brethren began to pray, when he was seized and hurled against a stone wall with great violence. "Did you stop the little dog from praying?" asked one of the leaders. "No; nor I couldn't unless I had killed him!" Such scenes as these were common and would fill a hundred pages like this, to write them all in detail. One of the brethren, at another time, was knocked from his horse by a fence rail; others were tied naked to trees and lashed; one sister, was nearly strangled to death, by a mob which attacked them with whips and clubs, while eating some bread and cheese; it was with great difficulty that she recovered.

All the time the Believers remained in Mass. and Conn. they were subjected to the constant abuses of violent mobs; and to think that such scenes were enacted in these States but a hundred years ago, by the descendants of those who fled from their native land because of persecutions, seems almost impossible to believe. And why was all this mischief attempted and committed? Let the record of those days speak: "All these scenes had no other cause, than that the gospel increased; the testimony against the flesh prevailed, and the fears of antichrist became more and more alarmed. It could not endure a religion which threatened the foundation of its Kingdom, by turning so many of its subjects from darkness to light, and converting them from the error of their ways."

None lost their lives; but it has always been considered providential that some were not killed. Many carried the results of fractured bones, in crippled limbs and deep scars, to their graves. At the disinterment of Wm. Lee, (brother of Mother Ann,) a few years since, his skull was found to have been fractured!

CORRESPONDENCE.

LETTER OF ACCEPTANCE.

[We should have been pleased to have had the appended letter of Elder Evans inserted in our AUG. NO. 8. As it gives expression to the ideas of one of our prominent leaders, to be elaborated upon by him at the Liberal League Convention, the letter will be interesting. Elder Evans is a living, progressive man; and though his propositions are far in advance of his day, are they not demanded, desirable and true? ED.]

Mt. Lebanon, N. Y.

H. L. Green—Esteemed Friend,

Have just received your cordial invitation to attend the L. L. Convention to be held at Watkins, N. Y. in August. Upon this subject of National Reform, my whole soul is moved with deep emotion, caused by influx from the inner spheres of the Spirit World, which is, at this time, acting upon the earth sphere to inaugurate the Second Cycle of the great American Revolution.

The founders of the First Cycle—the Signers—are all in the Spirit World. They rest not day nor night, until their revelational, prophetic ideal of a Civil Government is incarnated upon the earth. It is the hope of humanity, their trust in God that the Judge of all the earth will do right and cause those who rule their fellows to do right.

The list of speakers invited to your Convention indicates the existence, in our country, of true Sons and Daughters of the Signers—Infidels all—Infidel to false systems of Church and State, religious and civil institutions that make men and women, capital and labor, enemies to each other, enacting laws that sin as with a cart rope.

Let us begin the Second Cycle where the Signers began the First—at the bottom. Put the axe of Reform at the root of Society

evils. They declared the inalienable rights of man, independent of all existing laws of Great Britain and her thousand years of political and religious experience.

Let us declare the rights of man and woman, of labor and capital—the right of human beings, not to the *pursuit* of happiness only, but to its permanent *possession*—that all government should tend toward that end—the good of all.

As Jefferson, Paine and coadjutors removed one class of evils, so let us remove another class.

We have made a good beginning. Slavery is abolished. Imprisonment for debt is abolished. Public lands are free to actual settlers. Homesteads are inalienable. Women have some rights beside that of being chastised with a whip not bigger than a broomstick, applied by her lord.

Let us make women citizens, limit the quantity of land to be owned by a citizen, thus increasing the number of freeholders and decreasing the material for armies and navies—landless people. Abolish all laws for collecting debts. Each town establish a home-stead where all the weary can find rest, and all tramps plenty of work on the farm, or in the garden or shops. Have a communistic, unitary home of their own, with brains to manage it. In a word, educate men and women to take care of themselves. And educate one class to take care of the class that will not do it, and all will be cared for.

Success to the coming, great Watkins Convention.

F. W. EVANS.

THE RELIGION OF THE FUTURE.

It is peculiarly true, that however distasteful the gospel of Christ may be, as dispensed by the tenets of Shakerism; however decidedly the masses of people shun the idea of adopting Shaker faith as their life line of conduct in Christianity; yet nearly or quite all expect, so soon as they shall have passed the

boundaries of this life, to enter into relations so similar to Shaker life on earth, as almost to appear identical! That which appears so dreadful *here*, is accepted as being the constituent life of the heavens *there*.

Why is virgin celibacy so shunned, almost universally, by those whose religious teachings have decided this to be one of the basic conditions of those in heavenly life? Why is this admitted to have been the life of Jesus, the Christ, and admired in him, but considered a nonessential in his followers, and ridiculed and despised in those who consider it essentially religious thus to follow him? Truly, the religion of the future will be illustrated by having virgin celibacy as a marked characteristic.

In the heavenly world, it is a generally accepted truth, that a universal brotherhood will prevail. There, private, personal, selfish considerations will be ignored, and equality ensue, and consequently heavenly interests enhanced. The lusts of the flesh, the pride of this life and the selfish spirit of *mine*, will all be rejected as inharmonious elements to the formation of the Christian's heaven. So, too, will peace prevail; because the elements of war have been cast out. No lusts, no pride, no wars; no hankering after worldly power, popularity nor possessions; hence, heaven will be the result.

If such is the belief of religionists today, and we believe it is, without an exception among professedly Christian churches, how different are *such* conditions and life, to these same, now in exercise among all Shaker Societies? Our testimony is opposed to the good and bad of generative, sexual loves and lusts; and why? Because, we have giv-

on these in exchange for brotherly and sisterly relations of love, that exceed in value, any merely animal indulgence. Rejecting and losing the inferior of this life, that we may gain a foretaste at last, of the powers and blessings of the world to come.

We are opposed to war, contentions, etc., for good or bad uses. They are as unheavenly *here*, as they ever will be in spirit life. The religion of the future will not admit of war, strife, nor aught like carnal resistance.

The Churches of today, are very lax in their direct reference to the life and teachings of him whom they claim as Lord and Head. Evasion seems to be the rule; Paul's permissions to evade earnestly sought after; while the pure, lovely life of the Christ—the religion of the future—is admired, but not copied.

Let the religion of the future, have its dawn with us today. It will place self-denial, to all uninspired loves and lusts, over the doors of our souls. We shall be nobler men and women; Peace will reign; equality in all good things be inaugurated, and our best love for God, be evidenced through our largest love for humanity.

them. This is a fallacy, for when the least dampness is absorbed into the sole, it is attracted nearer the feet itself by the heat, and thus the perspiration is dangerously checked. Any person may prove this by trying the experiment of neglecting this rule. The feet will become cold and damp after a few moments, although on taking off the shoes and warming them they will appear quite dry.—*Exchange*.

For the Children

QUONDAM SAILOR.

WILLIAM G. LIBBY.

CHAP. VIII.

At length after a rough voyage of three weeks, we reached one of the lee-ward islands, Miyow; a little gem of an island which was very fertile. Here we laid off and on with the vessel, there being no anchorage for anything bigger than a canoe; and here the captain purchased an abundance of food such as Yams, Sweet Potatoes, Bread-fruit, Oranges, and several Hogs. One of the hogs was wild and fierce, and on being loosed, cleared the main deck of every body. A number of us ran up the rigging, some took to the high quarter deck, and one man jumped over-board and swam to our jolly boat which was towing alongside.

The natives whose business it was to look after these animals, soon rallied and slaughtered him. The flesh of these hogs is very sweet and good, quite unlike the domestic animals of civilized countries, for they run wild on the island, picking up their living from the abundant, spontaneous supply of nuts, roots, and vegetables.

After leaving Miyow, we called at Huheine, a large mountainous island, where Tyreman and Bennett, two English missionaries first established themselves. I went ashore in

The Feet.—Many of the colds which people are said to catch commence at the feet. To keep these extremities warm, therefore, is to effect an insurance against the almost interminable list of disorders which spring out of a "slight cold." First, never be tightly shod. Boots or shoes when they fit closely press against the feet and prevent the free circulation of the blood. When, on the contrary, they fit with comparative looseness, the blood gets fair play, and the spaces left between the leather and the stockings are filled with a comfortable supply of warm air. The second rule is, never sit in damp shoes. It is often imagined that unless they are positively wet it is not necessary to change

the boat with the Captain, who left his wife and child there.

In walking around, among the little cluster of native huts, I unexpectedly met a young white man, with whom I had previously associated as ship-mate. He had been Steward for a six-month's cruise in the whale ship Phenix, coming on board at Eimeo, and being discharged there at the return of the ship from a cruise on the equator, or "on the line" as the sailors call it.

He was a native of Smyrna, and could speak Greek, French, Italian, Spanish, and other eastern languages. He had learned the Tahiti language, and seemed quite at home with the natives.

The captain finished his business, and set sail for Tahiti which lies forty or fifty miles to wind-ward. The day we reached Parpatie was very fine, and the old native pilot Jim—as he was commonly called—or "Jim the pilot," came and took our vessel into the beautiful harbor of Parpatie. Here the schooner was anchored near an old hulk belonging to Captain Hall and his partner, the American Consul.

Our cargo of cocoa-nuts was discharged in this hulk, to be sold to whale ships who came to this place in great numbers, to obtain provisions.

We remained on board the schooner but a short time after our arrival at Tahiti. A young man Edward by name, who was a native of London, England, and who was one of our crew, went to Eimeo where he had a partner who had cleared a little patch of land, and planted it with sweet potatoes.

There were three men in partnership in this little colony. The principal was an English merchant from Sydney, Australia.

Edward being absent a few days returned in a boat belonging to Sanders, the trader, to visit his ship-mates. In conversing with him, we learned that we could have the same wages to work for them, as we were having on board the vessel, which was eight dollars a month; and as wages were small at the Society islands, John and I accepted our ship-mate's invitation to go with him to Eimeo. Collecting our little *all* from the vessel which had taken us from our lone,

island home, we went to the boat which was to take us to our future abode, and had waited but a short time when Sanders the owner of the boat came, and appeared very much disturbed, fearing we had left without the Consul's consent; so to satisfy himself that all was right, he went to the Consulate, and obtaining satisfaction we accompanied him to Eimeo.

Leaving Parpatie we passed through the ruff into the open sea, and steered for Eimeo, which looked to be a long distance to reach in so small a boat, yet we crossed in safety.

We hardly reached the snug little bay of Afraito when a heavy thunder shower came on. My brother, and James Martin—Edward's partner—crawled under the cuddy of the little boat, while Edward and I went ashore and found shelter in a native house. The natives were kind to us, and we talked with them as well as our limited knowledge of their language would permit.

The rain poured in torrents, and we remained all night in the native house, which, like all the houses of these people was very open on the sides, but with an excellent tight roof, which is made from the leaves of some kind of palm.

In the morning we commenced unloading our boat, by carrying some great sacks of salt and sugar to the house of the English missionary. Having had no breakfast we were very weak, and went staggering up the gravelled walk before the missionary's cottage, with the heavy sacks on our shoulders, which caused much merriment among the natives who were seated near their huts, comfortably wrapped in their Tappas, or native cloth, chatting away very merrily at the expense of the white sailors, who were acting the part of beasts of burden, in carrying stores of good things to Mitter Howe, as they called the missionary.

Well as I staggered along with my heavy load, I thought of the fine things I had heard at the Sabbath schools, of these Evangelical missionaries on the Pacific islands.

I had left my home, father, mother, brothers and sisters, that I might visit these islands, and see these self-devoted messen-

gers of good tidings of salvation. Oh, I enjoyed the thought of meeting these dear saviours, who had left home and friends to give their lives for the conversion of the poor benighted heathen.

Well, the above was my ideal of the missionary, and now we were to meet them in their field of labor. The sack on my shoulder was very heavy, and it was by our utmost exertion that any of us reached the mission house; however, we got there and were met by Mrs. Howe, her face all aglow with indignation, that the salt and sugar we had brought, got wet during the rain of the previous night.

Mrs. Howe was a large woman, with an Anglo Saxon face. She talked very hard about Mr. Sanders' carelessness in allowing her stores to get damaged. On telling Sanders of the trouble, he pleasantly remarked that she should have some dry from his stores.

Now, *this* self-sacrificing missionary never offered us a bit of refreshment, no water, and never even thanked us for our exertions in waiting upon her. The air-bubble burst, my ideal missionary dissolved into air.

Our ship-mate Edward had a native friend at Afrato who cooked us a good meal which was served in native style. This native was not a convert, but a fine looking young man, who proved himself more of a true friend to us, than the lady, for he gave us food and drink, while she did nothing of the kind, but rather abused us for what we could not avoid.

(CONTINUED)

embracing 576 royal 8vo pages. The demonstration for the first time of the form and working of Atoms, of the basic principles of Chemistry, of the marvelous chemical and therapeutical power of Light, Color, and other Fine and Spiritual Forces invisible to the ordinary eye, by means of which many of the mystic and heretofore unknown laws of Nature and Mind stand revealed, is of vast importance as presenting new keys of power to man.

The exact processes of Clairvoyance, Psychology, Statuvolence, Psychometry, Color-Healing, and the invisible human Radiations, are given, and a new world of forces disclosed. The cream of the discoveries of Robert Hunt, Dr. Forbes Winslow, Gen. Pleasanton, Tyndall, and many others, as well as some of the choice things from Drs. J. R. Buchanan, H. H. Sherwood, Pancost, etc., are presented. The chemical and healing power of all known elements is given by means of Spectrum Analysis as crystallized into a science.

THE COMPLETE PREACHER, is a monthly periodical, issued by the *Religious News paper Agency* 21 Barclay St. N. Y. We would call particular attention to the JUNES No. as containing sermons upon vital subjects, chief of which are the discourses of Dr. F. C. Ewer which have created intense excitement; and the *reply thereunto* by Henry Ward Beecher.

THE PUNISHMENT OF SIN ETERNAL: The same agency publish three interesting discourses upon the above subject, being replies to H. W. Beecher, Robt. Ingersoll and Canon Farrar, by Justia D. Fulton. Those who have read the recently notorious utterances of this trio, will be *very interested* in Fulton's replies.

CHRIST THE CORNER STONE OF SPIRITUALISM, by J. M. Peebles, Colby and Rich, Boston, Mass. Every pamphlet that our brother Peebles writes is chock full of sound sense and good reasoning; and *this one on the above subject*, is no exception.

THE CHAMPIONS OF THE CHURCH: By D. M. Bennett, Editor of *The Truth Seeker*. Christianity, so-called, as judged by the lives of its prominent upholders, receives

BOOK TABLE.

THE PRINCIPLES OF LIGHT AND COLOR: By E. D. Bibbitt, Mt. 141 Eighth St. New York. Price, post paid, \$4.00. This book is already producing a decided sensation in the scientific and cultured world, and contains probably a greater number of remarkable discoveries than any one volume of modern times. It is issued in superb style on heavy-toned and super-calendered paper,

through these pages the most keen and damaging testimony. Having reversed the intentions of the founder of Christianity by making its name answer all purposes, too many have been found to use it, specifically, for the basest, most selfish ends; and this work is a terrible *expose*. Inquire for it by addressing its author 141 Eighth St. New York.

NORA RAY: Proctor Bros. Gloucester, Mass. This is a simple, beautifully written story of a child medium. If true, it is a wonderful story; but if written merely for the romance of thought, it will simply cheer and inebriate. Its price is only Fifty Cents; and while we should judge, from its termination, it is too *novel* to be true, no great harm can come to the reader, while passing with it a pleasant hour.

"CHAMPIONS OF THE CHURCH."

Our brother, J. M. Peebles, writes as follows: "There has just reached me from the office of D. M. Bennett, editor of the *Truth-Seeker*, New York, a volume of 1119 pages, entitled, 'The Champions of the Church, Their Crimes and Persecutions.' This is a very valuable work. Any book or pamphlet that incites thought, leads to the study of history, and inspires candid investigation, is serviceable to humanity. And this large and handsomely bound volume will do *this very thing*. And yet, considering the contents, so pungent and bravely written, would not this have been a more appropriate title—'The Champions of *Superstition and Bigotry*'? The spirit of Christ is the very opposite of crime and intolerance. And further, the general teachings of Jesus are against it. The genius of true Christianity and the conduct of professed Christians should never be confounded.

Among several errors that should be corrected in future editions are these: 'Krishna Crucified upon a Tree upon the Banks of the Ganges.' 'Sakya Muni Gautama Buddha claimed by his Followers to have been Crucified upon a Cross.' The followers of Sakya Muni Gautama never claimed any such thing,

nor do they at the present time. Neither was Krishna crucified. I attended the festival in his honor a year ago this month in Madras, India. The procession was immense, and the arrow symbolizing his death was conspicuous among the sacred images. Elphinstone's history of India, edited by Prof. Cowell of the Sanskrit College, Calcutta, says, (chap. 3. p. 100.) 'Krishna's end was also unfortunate; for he was soon involved in civil discord, and at last was slain by the arrow of a hunter, who shot him by mistake in a thicket.'

Any one wishing to understand the difference between *Jesus* and *Christ*, and desirous of knowing the scriptural passages that sustain Spiritualism, should send for Dr. Peebles's "*Christ, the Corner Stone of Spiritualism*." Price 10 cts.

Selected.

FILL THE LUNGS.

Persons who take but little exercise neglect to draw the air into the lungs. This should be accomplished by taking long and full inspirations for a short time, every day, while in the open air. This practice would get the lungs into the habit of opening to the air quite down to their base, and would make the breathing much more natural, as well as effectual at all times. In the case of young persons, it would enlarge the capacity of the chest, and add to the brief years of life.

The True Gentleman.

The following sketch is called the portrait of a true gentleman, found in an old manor-house in Gloucestershire, England, written, framed, and hung over the mantel-piece of a tapestried sitting-room:—

"The true gentleman is God's servant, the world's master, and his *own* man; virtue is his business, study his recreation, contentment his rest and happiness his reward; God

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Church is his mother, the
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son is his chaplain, chastity is
his vicar; sobriety his butler, temper-
ance his cook, hospitality his housekeeper.
Providence his steward, charity his treasurer,
piety the mistress of his house, and discretion
his porter, to let in or out as most fit.

This is his whole family, made up of virtues,
and he is the true master of the house.
He is necessitated to take the world on his
way to heaven; but he walks through it as
fast as he can, and all his business by the
way, is to make himself and others happy.
Take him in two words—a *Man* and a *Chris-
tian*.
♦♦♦

The first thing is to make your sermon
plain. Rev. Blomfield preached on the text,
"The fool hath said in his heart, 'There is no
God.'" Wishing to find out how it pleased
his people, he called a poor foolish man to
the pulpit and asked him how he liked the
sermon. The reply, which made Blomfield
a sadder and a wiser man, was, "Well, sir,
I must say that I can't agree with you. In
spite of all you've said, I think there must
be a God."

A Hindoo Prayer!

"There is one thing, my God, which makes
me very anxious. It is this. Having loved
thee as my Father and Mother, I now feel I
cannot fear thee, as a transgressor like my-
self should fear the great Judge. The fact
is, I love thee, and yet I love and cherish my
sins too. Assuredly my love for thee is
not genuine pure love. So, at least, says my
conscience. And yet I cannot believe that
I do not love thee. Teach me, God, to har-
monize sweet love with chastening fear, that
I may, while loving thee with passionate at-
tachment, root out whatsoever is wrong in
my heart. If I cannot fear thee, Lord, let
thy holy spirit so sanctify my inner nature
that there may be left no cause for fear."

The Boyhood of Jesus.

"And the child grew, and waxed strong in spirit."

How thoroughly human this is! It was
a real, true humanity, which in him was united
to divinity. Here is a true Galilean child,
a real Israelitish boy. Here is the human
nature in its process of development. Its
proper qualities are becoming, coming forth
into manifestation, into full and evident pos-
session of their substance. There is a proper
growth of healthy and perfect childhood,
advancing toward healthy and perfect and
strong manhood.

Was there in Nazareth, think you, or in
Galilee, a more resolute boy than Jesus? Had
there been in Rome or in Sparta? He "grew
and waxed strong in spirit." "The grace of
God, which was upon him," did not make him
feeble and spiritless. There was in him the
natural connection between healthy bodily
growth, and increasing strength of mind.

As he climbed the hills about Nazareth;
as he plied the lighter tools in his, Joseph's
shop; as he fed temperately at the table, and
slept soundly under the roof of that home,
which, if lowly, we can never imagine untidy
nor unwholesome—he grew, and as his
frame increased in size, and his limbs in vigor,
or, his spirit waxed stronger day by day. It
increased in energy, in courage, in fortitude.

We cannot imagine him rude, boisterous,
turbulent, ready to quarrel with other boys,
nor to tyrannize over them, when he found
himself the stronger. But can you imagine
him scared by any blustering young Nazar-
ene, turned aside from duty to human parents,
or to God, by any rough boy's threats, or any
proud girl's sneer?

Boys, true piety will not make you tame,
spiritless, cowardly. Study your Bibles to
learn what kind of a boy Jesus was. To be
like him will make you both manly and gentle-
manly.—H. A. Nelson, D. D.

♦♦♦

"I never complained of my condition but once" said an old man, "when my feet were
bare, and I had no money to buy shoes; but
I met a man without feet, and I became con-
tent."

HOME TOPICS.

Fish as food.—There is much nourishment in fish, little if any less than there is in meat, weight for weight. In fact it may be more nourishing, because as a rule it is much more easily digested. Fish is considered almost a specific against scrofulous diseases.

Value of food.—One pound of corn is equal, as food, to four pounds of potatoes, and more than equal to eight pounds of cabbage, or to twelve and a half pounds of turnips. Meat is not fattening, but is muscle yielding and strengthening. Grains are fattening.

Poisons and Antidotes.

It not unfrequently happens that serious and distressing results are occasioned by the accidental employment of poisons, and it has occurred to us that we might do a service to some of our readers by presenting them with a brief and compendious list of the more common poisons and the remedies for them most likely to be at hand:

Acids—These cause great heat and sensation of burning pain from the mouth down to the stomach. Remedies—Magnesia, soda, pearl-ash or soap, dissolved in water; then use stomach pump or emetics.

Alkalies—Best remedy is vinegar.

Ammonia—Remedy, lemon juice or vinegar: afterward, milk and water or flaxseed tea.

Alcohol—First cleanse out the stomach by an emetic; then dash cold water on the head and give ammonia (spirits of hartshorn).

Arsenic—In the first evacuate the stomach; then give the white of eggs, lime water or chalk and water, charcoal, and the preparation of iron, particularly hydrate.

Lead—White lead and sugar of lead. Remedies—Alum and cathartics, such as castor oil and Epsom salts especially.

Charcoal—In poisons by carbonic gas, remove the patient to open air, dash cold

water on the head and body and stimulate the nostrils and lungs by hartshorn at the same time rubbing the chest briskly.

Corrosive Sublimate—Give white of eggs freshly mixed with water, or give wheat flour and water or soap and water freely.

Creosote—White of eggs and emetics.

Belladonna or henbane—Give emetics and then plenty of vinegar and water, with a dose of ether if handy.

Nitrate of silver (lunar caustic)—Give a strong solution of common salt and then emetics.

Opium—First give a strong emetic of mustard and water, and then strong coffee and acid drinks. Dash cold water on the head.

Laudanum—Same as opium.

Nux Vomica—First emetics, then brandy.

Oxalic acid—Frequently mistaken for Epsom salts. Remedy—Chalk, Magnesia, or soap and water freely: then emetics.

Nitrate of potash—Give emetics, then copious draughts of flaxseed tea, milk and water, and other soothing drinks.

Prussic acid—When there is time administer chlorine in the shape of soda or lime. Hot brandy and water, hartshorn and turpentine are also useful.—*Hartford Courant*.

The Scientific American sends out a warning against the recommendation of using Olive oil for every species of poisoning. We have seen this recommendation going the rounds very freely; and while we know that Olive oil is a very useful application in many cases, we believe that reliance upon it as an antidote for all poisons, to be a mistaken and dangerous expedient.

Milk as a Preventive of White Lead Poisoning.—A singular fact is given in the *Journal de Medecine* with regard to the effect of the habitual use of milk in white lead works. In some French lead mills it was observed that in a large working population two men who drank much milk daily were not affected by lead. On the general use of milk throughout the works the colic vanished entirely. Each operative was given enough extra pay to buy a quart of milk a day.

Syrup of Coffee.

This preparation is of great use to those who have long journeys to make. Take half a lb. of the best ground coffee, put into a sauce-pan containing three pints of water; when thoroughly steeped, pour off into another clean vessel and boil again until reduced to one pint. As it boils, add white sugar enough to give it the consistency of syrup. Take it from the fire; when cold, put into a bottle and seal. When traveling, if you wish for a cup of good coffee, you have only to put two or three teaspoonfuls of the syrup into an ordinary cup, then pour boiling water upon it, and it is ready for use. We have proved it to be good.

OBITUARY.

At West Gloucester, Me. July 4, Granville Merrill aged 39 years, 5 months and 14 days.

At Pleasant Hill, Ky. April 12, Polly Sasser, aged 77 years. She had lived in the order of Elders for fifty years.

At Pleasant Hill, Ky. June 4, Jane Hutton, aged 80 years. She had been the Eldress of East Family for more than thirty years.

At Mt. Lebanon, N. Y. July 9, Emily Owen, aged 71 years.

At Watervliet, O. July—Betsy Kripe, aged 66 years.

At South Union, Ky. July 28, U. E. Johns, aged 76 years. A veteran Trustee, of very many years' standing.

At Enfield, N. H. July 28, Achsah Huntington, aged 82. A substantial pillar of the Church, and a worthy christian from early womanhood.

At North Union, Ohio, Aug. 4, Barbara Krantz, aged 60 years.

EDITORIAL NOTES.

Bro. Benj. Gates is on a business trip to Europe. Will return, this month.

Elder F. W. Evans and the editor of THE MANIFESTO attended the Watkins, N. Y. Liberal Convention.

"THE BUCKEYE" mowers went through our large harvests without a break or one penny's expenses!

We are sorry to record a destructive fire at Enfield, Conn. The losses consist of barns with valuable contents; the cause, accidental.

"To whom it may concern :" Editorial and Shaker Chairs are made solely—Shaker Chairs we mean—by R. M. Wagan, Mt. Lebanon, N. Y.

DENIAL.

BY PAUL H. HAYNE.

We look with scorn on Peter's thievish told lie!
Boldly we say, "Good brother! you nor I,
So near the sacred Lord, the Christ indeed,
Had dared his name and marvelous grace deny."

O futile boast! O haughty lips, be dumb!
Unheralded by boisterous trump or drum,
How oft 'mid silent evens, and midnight chimes,
Vainly to us our pleading Lord hath come,
Knocked at our hearts, striven to enter there;
But we, poor slaves of mortal sin and care,
Sunk in deep sloth, or bound by spiritual sleep,
Heard not the voice divine, the tender prayer!

Ah! well for us if some late spring-ide hour
Faith still may bring, with blended shine and shower;
If through warm tears a late remorse may shed,
Our wakened souls put forth one heavenly flower!

.23101 FAIRY MORNING LIGHT.

JAMES G. RUSSELL.

ENFIELD, N. H.



1. The glo - rious morn is dawning; All hail its blessed
 2. Ac - cept the cross with pleasure; Nor murmur by the



light! Come home ye weary, wand'ring, Now ends the gloomy
 way, What-ev - er be thy measure, The sum which thou must



night. The ra - diant orb of glory, Now rising full in
 pay. O may the promised blessing, Thro' faithfulness be



view, Bespeaks the gladsome story, That Christ is come
thine, Salva - tion's prize possessing, Thy crowning theme

to you. Come home, ye wand'ring souls,
di - vine.

Come home,

Sal-va-tion's sound most sweet - ly rolls. In desert wilds no

longer roam, Ye wand'ring souls, come home,

come home.

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Editorial Notes.

We are using a number of THE BICKFORD KNITTING MACHINES; and they are very satisfactory indeed, Being among "the wonders in this age" of machinery. Their utility and expedition in business should be experienced by all, *at so small cost.*

Material for FENCES of wood variety is getting scarce. We must soon accept the alternative of no fences, or rely on the metal ones offered us by WASHBURN, MOEN Co.

We are at a loss to speak as yet, of *the best* WATER WHEEL; but we are at no loss to say that the firms of Leffel & Co. and N. F. Burnham, who enter into friendly competition in our columns, are both most honorable.

We find Stinson and Co. very honorable in their dealing. Try them.

We hope "everybody and his neighbor" will send us six cents for a copy of "Plain Talks;" or ten cents, for two copies post paid. It is a pretty book. Please procure it and present it to your friend.

We are able to speak of the various agricultural implements of Wheeler & Mellick Co., and of Threshinghouse manufacture. We have tested their Threshers and Powers for years, and found them unexcelled.

We would call especial attention to the new advertisement of N. F. Burnham. As enterprise is ever praiseworthy when applied as they apply it, let every one lend this firm a token of praise.

If any can do better for the furnish of Dry Goods, etc. than can be done at Wm. M. Whitney & Co., we would be pleased to hear from such party.

Take choice and choose soon from among the most beautiful musical instruments advertised in our columns. Quite a number of families are the happier to-day for taking our advice, and buying their Organs and Pianos of ——well "read and you will know."

D. H. Fonda, the most enterprising of Druggists, etc. can be relied upon by parties, near by or distant, who are in want of anything in his line, wholesale and retail. Try him, prove him.

Any parties who would learn how we make such good, "gilt-edged" butter, must read an article entitled "Gilt-Edged Butter Maker."

Gillott's Pens are unequalled by any other steel pen; and we deem his No. 332 equal in every thing but wear, to the best gold pen. Get Gillott's Pens.